

Vol. XXXIII

MAY, 1938

No. 9

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: John James Joseph Gourgas—1777-1865

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VOL. 33 MAY, 1938 No. 9

POLITICS Politics, according to the Greek philosophers, was the highest business in which a man could engage himself. In politics a man shapes his environment, for by appointing his representative to oversee the spending of his money or the direction given to his work he helps ultimately to draw the future outlines of his country. What the dictators do for men, those of us living in democracies must do for ourselves.

Analysis of elections discloses a surprising disparity between the whole number of legal voters and the ballots cast. That discloses indifference and to the degree this indifference exists the merit of government suffers.

Apathy, however, will not be cured by haling voters to the polls. The main thing is to awaken the elector's interest in the works of government. That work grows more intricate and more difficult to understand and modern life is filled with new pleasures which distract from sterner matters.

Among the type of men who comprise the Masonic fraternity, there is a degree of intelligence which is better than average. These men, many of them occupying high position in the administrative, industrial and professional life of the nation, should be an important factor in shaping the policy of government. It cannot be said of them that they lack responsibility; affairs of considerable magnitude are their every day concern. To them what transpires nationally is of consequence; through their influence the shape of national policy may be influenced to a considerable degree, and it is hoped that the "highest business in which a man can be engaged" will have their earnest consideration, so that the welfare of the whole people may not suffer from the indifference of the casual. Their weight in the scales may well determine the future of this country.

NON While perhaps lending ourselves to the criticism of being repetitious, we cannot help feeling that too often Freemasons in this country are not fully aware of dangers concerning the very life of the fraternity in these parts.

Disclaiming any desire to be alarmist in tone, this editorial page has repeatedly called attention to unusual changes in the complexion of the Craft throughout the world, and the inherent danger therein.

With the accession to power of the dictatorships on the continent of Europe, Freemasonry has ceased to function in those countries. In fact, it is dangerous to be known as a Freemason in Germany, Italy and

Spain. Martyrs have been made in those countries in recent days no less than were Jacques de Molay and those others of our honored Craftsmen of an earlier day. The story of the current course of continental Freemasonry will be a thrilling tale in days to come, and the end is not yet in sight.

With the exception of the Scandinavian countries and notably in Great Britain, where the condition of the Craft daily improves, a series of shocks have been administered which will inevitably have their repercussions here.

The truth should be evident to all observers that Freemasonry and despotism cannot exist side by side. Hence the Craft here must be ever alert against any trend toward dictatorship and its accompanying evils, for they are dangerous to its interests if not actually inimical to its existence.

In its quietly efficient way the Craft in the United States has for over two hundred years carried on a work of building and stabilizing character; practising charity and inculcating the inestimable advantages of brotherhood, with a considerable measure of success.

The tale has not been told of all the great good that has been accomplished, nor is it right or perhaps seemly that its merits should be broadcast, yet surely an organization like this of ours, which has brought light into so many dark places and been the inspiration for so much good work is worth making sacrifices for.

All those men therefor, who would be something more than Masons in name only will keep everlastingly watchful of the fraternity's interests and not let any complacent feeling that "not unto us" can similar things happen that have happened and are daily happening elsewhere.

CONFERENCE The gatherings annually of grand masters held in the nation's capital are significant affairs in their implications, and doubtless delightful in their fraternal and social phases, but scanning the agenda involving nine topics covering such subjects as "Printed Rituals," "Physical Perfection," the "Social Security Act," etc., and the discussions thereon, one gets the impression that while interesting in an abstract sense, they are comparatively sterile in results insofar as they affect the mass of Freemasonry, and this is not intended to reflect upon the good intent of those excellent men who have been elected to high office and who make many sacrifices on the Craft's behalf.

One trouble is that coming to such a conference most of the conferees, serving often as they do but one year, are quite naturally reluctant to appear to be pioneers or too emphatic in their expressions upon

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man.

Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

any topic which has not been previously explored and re-explored.

Then, too, the Conference of Grand Masters has no power to act for universal Freemasonry.

What would seem to be necessary or advisable if we are to have a coherent American Masonic program is some permanent clearing house through which matters of supreme importance may be made known with force and authority.

This cannot be accomplished by any single annual meeting of grand masters, however well disposed they may be unless force can be given to their deliberations by an united legal Masonic pronouncement carrying with it the full weight of national Masonic authority.

"Divide and destroy" is a maxim effectively proved in the past. While American Freemasonry holds firm in its beliefs and is united in its expression of these beliefs those who would attack it will think twice before doing so.

Unfortunately at the present time, notwithstanding the ridiculous charges made that some designing devil rules the Craft and issues his evil edicts, there is no real supreme national Masonic authority. There should be some unification of responsible authority to impress upon the world what Freemasonry stands for—and what it will not stand for.

INNOCUOUS? A weekly pictorial magazine of large circulation and flamboyant methods in a recent issue devoted eight of its pages to a representation of various phases of "Shrine" ceremonial. The pictures were superb in technical excellence and depicted a gorgeous display of "oriental" magnificence. Naturally no part of the secret work was portrayed.

In its story the Shrine was linked up to Freemasonry by reason of the requirement that to be eligible for membership all candidates must be either Knights Templar or 32d degree Masons.

The Shrine is not Freemasonry. It has been styled the "playground of Freemasonry," however, and hence is generally if erroneously assumed to be a part of

the fraternity. The chief present *raison d'être* for the Shrine are the wonderful hospitals strategically scattered throughout the United States, marvelously serving crippled children with able medical and surgical skill, without regard to creed, color or sect. This splendid work deserves the praise of all to whom the pathos of helpless crippled children makes appeal.

In his comment on Freemasonry the writer of the story accompanying the pictures refers to the "United States Grand Lodge," etc., which is manifestly incorrect. There are 49 grand lodges in this country, serving as many separate and sovereign jurisdictions. Further he comments that "Whatever the Masons' history the order is now wholly innocuous. Depression lopped 500,000 off its membership, but Masons hope that young men will fill up the ranks. Masonry is now much like all the other secret societies and will share their future."

That word "innocuous" annoys and seems a negative way of describing an organization comprising over 2,500,000 men voluntarily contributing toward the happiness and uplift of humanity, maintaining hundreds of hospitals and other splendid charities, and as well rendering succor to thousands of other unfortunates, but perhaps it fitly describes Freemasonry today—"harmless, producing no ill effect" is one way to classify the fraternity, yet none can feel proud of the appellation. With all the millions of dollars invested in the Craft and its works and other millions annually pouring in there is bound to be a doubt in the minds of the thoughtful as to whether or not we are accomplishing our full measure of work, and whether or not we are becoming more or less moribund.

There is a challenge to the Craft today which must sooner or later be met. How? is the matter for our elected leaders. One thing sure, if Freemasonry is to progress—and standing still today means going backward—some definite, positive program must be embarked upon, else the reproaches of outside observers will merit a consideration which they have not heretofore. Forward is the watchword. Let us go on to new fields, with new methods if need be,—but let us go ON.

Brotherhood

*The crest and crownings of all good,
Life's final star, is Brotherhood;
For it will bring again to earth
Her long-lost Poesy and Nirth;
Will send new light on every face,
A kingly power upon the race.
And till it comes, we men are slaves,
And travel downward to the dust of graves.*

*Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for Brotherhood—make way for man!*

—EDWIN MARKHAM

A Monthly Symposium

Masonry and Gambling

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

FRATERNITY CAN GREATLY HELP

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

THE issue of gambling has long been one about which informed and responsible authorities in the Masonic fraternity have held positive opinions, and some trenchant judgments and edicts have been handed down by grand masters throughout the country in regard to it. The consensus of such opinion is distinctly opposed to the practice of gambling in any form in connection with any phase of the fraternity's activities.



While gambling as such is largely a matter of personal morality, there can be no doubt of its baneful effects upon society as a whole. In its wake lie the wreckage of human fortunes and in many cases human lives.

The pathetic suicides' cemetery at Monte Carlo bears eloquent testimony to the futility of gambling in its final phase. No one who has visited the various gaming establishments of Europe and elsewhere but can testify to the destructive effects upon the human mind plainly written on the strained countenances of its votaries, and to the utter elimination of all generous human impulses caused by it.

The thought of profit without effort, in other words, human avarice, lies behind all gambling. Something for nothing has always appealed to men and women. The rule of logic is forgotten in the desire for gain. Its destructive influences are overlooked.

It is strange to see churches and more particularly our Roman Catholic friends in many cases encouraging organized gambling; witness its beano games and the sending out of little children with lottery tickets to sell, with the avowed purpose of "raising funds for a worthy object." The ends do not justify the means, and these organizations are contributing to a soul-destroying agency in permitting it.

At times misguided Masons have had the idea of raising funds by means of gambling, and rightfully they have been checked by Masonic authority.

As an organization Freemasonry can, if it will—and it is believed the great mass of the membership is opposed to gambling—do much to discourage the practice. By admonition and example this is possible. Grand masters in all 49 jurisdictions by interdict may inform the craft that gambling is forbidden and has no part in any Masonic procedure.

Individual Masons may, with equal propriety, use their influence in all ways to discourage a growing and destructive practice in American life.

GAMBLING WILL ALWAYS BE WITH US

By WM. C. RAPP

Editor Masonic Chronicle, Chicago

THE inclination and willingness to gamble, "to take a chance," is too deeply ingrained in human nature ever to be eradicated, either by enactment or prohibitory laws or by moral suasion. The line of demarcation between what is gambling and what is not gambling is sometimes very indistinct. Stock market operations have been roundly denounced as gambling, and the activities of those engaged pictured as nothing more than wagers that the market value of stocks will increase or decrease, yet if an individual acquires the stock of a substantial business concern as an investment



he can scarcely be accused of gambling, even though he still is very much interested in the rise or fall of the market value of his securities.

There are plenty of federal, state and local laws which make gambling a criminal offense. Our postal laws and regulations are very drastic and definite, and the department can see no difference between a social group playing bridge for insignificant prizes and a lottery with huge sums of cash at stake. How well these laws are enforced is common knowledge.

As a matter of fact, the element of chance enters into almost everything we do in life, and willy-nilly we are compelled to exercise our judgment and make decisions with an eye to whether weal or woe will be the result—and trust that Lady Luck will smile upon us.

However, it is not with academic discussions as to what constitutes gambling that the topic assigned is concerned, but rather, we take it, with dubious schemes for procuring funds by appealing to human weakness for "taking a chance"—and this only within our own fraternity. If this be the question propounded there can be no doubt that Masonry can make head against the practice, for there is sufficient authority vested in officialdom to call a halt, and also decided evidence that the evil will not be tolerated by grand lodges, so far as those over whom the grand lodges have jurisdiction are concerned.

Outside of the fraternity there is not much that

Masonry can do to curb the gambling spirit, except to add the weight of its protest and example in opposition to gambling in any form. As the combined labors of churches and similar organizations which devote their efforts to raise prevailing standards of morality have apparently been futile, this does not offer much hope of success. Freemasonry can and should keep its own skirts clean from the taint of gambling, and by its influence aid in overcoming a human weakness that has existed from the beginning of time, and probably always will be present in some form. We doubt that the gambling spirit is growing.

ONLY BY PRECEPT AND EXAMPLE

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

OUR subject this month assumes, and rightfully we believe, a constant growth and development of the gambling spirit, the take-a-chance attitude, on the part of an increasing percentage of the people. That this is so is deplorable and regrettable, but to deny it is to blind ourselves to some of the facts of life. So we are to consider whether or not Freemasonry can make headway against this tide.



It is within the recollection of all of us whose memory reaches back to the turn of the century, when public gambling was something practically unknown. Gambling, when and if done, was something hidden and secret and participated in by but a handful of our people. Race track betting was largely a matter of a knowledge of form, records and performances by a comparative few. There was stock-market gambling, but again the participants were to a great extent experts or professionals. Lotteries were almost unknown except at rare intervals. "Bank nights," Hollywood, bingo and similar games were all, of course, undreamed of developments.

The World War is undoubtedly responsible for much of the gambling spirit so much manifest today. The widespread sale of Liberty bonds made the citizens "bond conscious," which in turn led to a wider interest in such investments, with a growing attention to the market page and "the board." Today hundreds and thousands of men and women spend much of their time watching the constantly changing quotations instead of utilizing it in productive labor. One form of gambling leads to others and thus "bank nights," lotteries, etc., have their thousands of votaries, all chasing an illusive will-o'-the-wisp in the hope of getting something for nothing.

This widespread fever has directly affected all elements of the people and has had its reactions on the churches and the various Masonic bodies. Scarcely a grand lodge session but the grand master reports some trouble of this motive. This is particularly true of the Shrine, where the problem of raising funds for some pilgrimage seems often to lead to the adoption of questionable methods, usually in the nature of a lottery.

Of course a grand master, by the exercise of his

powers, can prevent Masons, either as individuals or as members of a Masonic or allied body, from thus violating the laws of Freemasonry and the civil laws. Such show of authority only arouses resentment—it does nothing to correct the gambling spirit or to arouse the better nature of those at fault. Such correction and such awakening can come only from a reawakening of the real spirit of Freemasonry in the heart of the members and a more complete understanding of its underlying principles.

Thus, and thus only, can our institution combat practices and attitudes of mind which are at such complete variance with all its teachings and preachings.

SHARP ACTION IS NEEDED

By Jos. E. MORCOMBE

Editor Masonic World, San Francisco

OUR question for present discussion, "Can Masonry Make Headway Against the Growing Gambling Spirit?" brings to the fore a question that is being forced upon the general attention.

Serious-minded men, concerned for the material well-being of the nation, are aware of a rapid extension of the gambling spirit, reaching to all classes of the people, and especially and dangerously increasing its influence over the younger generation. The national character is being visibly debased and the integrity of both men and women is vitiated. We can believe that, in large measure,

this evil is one of the deplorable results of the material uncertainties and moral weakenings of an abnormally unsettled time.

Thus the evil of which we complain is difficult to successfully combat. The older and generally accepted code of conduct, and the social and religious reprehensions that formerly held the respectable elements within due bounds, are no longer efficacious to guard and restrain. It must also be kept in mind there is a change affecting the general mind that reaches to life itself. Human existence is regarded by many as an affair of mere chance; a succession of gambles with fate or adverse circumstances. Thence justification is argued for any taking of chances, putting the risks of loss against a possible unearned gain, with the thrill of a moment thrown in.

It is not that the gambling spirit is anything new in the history of the race; the goddess of chance has been wooed by the adventurous and the heedless from a period beyond recorded history. Now and again it has flared to sudden and disastrous mania. But until this present time gambling has been held in disrepute. The professional gambler was classed as an actual wrongdoer. His dupes came, in the main, from the ignorant, the unwary or the dissolute. Now gambling is openly paraded over every avenue of life and reaches to every grade of the social order. Its allurements are blatantly advertised. Even some of the churches have been infected, and their money-raising activities are often no more than slightly camouflaged or minor species of gambling. We know, to our sorrow and hu-



miliation, that Masons, in some of their bodies and groupings, have frequently fallen to the lure of chance.

Our question, in one form or another, has come before the grand lodges. It has furnished a topic for consideration by the annual conferences of grand masters. Ugly facts in this connection have been given in the fraternal press. Speakers and writers have deplored or condemned such evil influence within the Craft. But as yet we are not aware of any valuable conclusion reached, or definite policy adopted, sufficiently strong to cope with acknowledged wrongdoing. In Masonry, as in the outer world, the viewpoint of individuals must be corrected before the masses can be brought to clear vision.

If there is to be reasonable hope for the betterment, it must first be driven into the consciousness of every

brother that gambling is not consonant with Masonic ideals, or with the Masonic character; that if a Mason yields to the prevalent gambling spirit he violates the ethics of the Craft, and should run foul against express provisions of the code. It should be made clear that such righteous rules hold, with proper pains and penalties, in all bodies having a Masonic connection. This should apply alike to an Eastern Star raffling bee and a Shrine lottery—all should be brought within the scope of effective condemnation. It is not to be expected that every Mason can be cured of such affliction, so long as the chance for an unearned gain is dangled before him. But it should be made clear that the fraternity condemns the gambling spirit, and will do all in its power to eliminate such baleful influences within the organization, in all its parts.

JOHN JAMES JOSEPH GOURGAS—1788-1865

CONSERVATOR OF SCOTTISH RITE FREEMASONRY

By J. HUGO TATSCH, 33d,

Acting Librarian and Curator, Supreme Council 33d, A.A.S.R., N.M.J., Boston, Massachusetts

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Sovereign Grand Commander.)

(Continued from last month)

III.—CONTINUED

ADMISSION TO THE HIGH GRADES

On July 29, 1806, Gourgass attained still further light in Masonry by being admitted to the Sovereign Chapter of Rose Croix d'H-R-D-M of Kilwinning at New York City. John Gabriel Tardy was the President of the body, and Gourgass served it as Secretary. Just what particular Rosicrucian degree this body worked is not definitely known, as several Masonic Rosicrucian degrees are of record, worked in various rites and systems. (8) Some were not necessarily predicated on previous Craft degrees.

At the time these events were taking place, Ill.: Antoine Bideaud, 33d., one of the original nine who composed the Supreme Council of the French West Indian Islands under Alexandre Francois Auguste de Grasse Tilly in 1802, appeared in New York City, and operating outside of his territory, conferred the degree of Sublime Prince of the Royal Secret, 32d., upon Tardy, Gourgass, Jean Baptiste Desdoity, Louis Des Saulles and Peter Adrian Du Peyrat. This was done August 4, 1806. Two days later a Sublime Grand Consistory was established, of which Tardy was designated the presiding officer and Gourgass named Secretary. (9)

Two years later, on November 26, 1808, Gourgass received the degrees of Select Masons of Twenty-seven and the Dublin Royal Arch from a peripatetic vender of degrees, Abraham Jacobs, who up to November 8 of that year had been only a Knight of the Sun, 23d., of the Rite of Perfection. He (Jacobs) received the Thirty-second Degree on November 8, 1808, from Tardy.

ELEVATION TO THE THIRTY-THIRD DEGREE

Reviewing the facts, it is seen that Gourgass made rapid progress in Freemasonry, having gone from

Entered Apprentice in 1806 to Sublime Prince of the Royal Secret, 32d., in the same year. His next advance took place on the date of which we this year (1938) celebrate the one hundred and twenty-fifth anniversary namely, August 5, 1813, when Ill.: Emanuel De La Motta, Grand Treasurer General of the Mother Supreme Council at Charleston, South Carolina, elevated him to the rank and dignity of Sovereign Grand Inspector General, 33d. On the same day the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General of the Thirty-third Degree of the Ancient and Accepted Scottish Rite for the Northern District and Jurisdiction of the United States of America, came into being, and Gourgass took his post as its first Grand Secretary General, holding it until 1832, when he automatically became the Most Puissant Sovereign Grand Commander. This office he held until August 25, 1851, when he relinquished it in favor of his intimate friend, associate and protege, Giles Fonda Yates, 33d., who had been Lieutenant Grand Commander since 1843.

It must not be believed for a moment, however, that Gourgass stepped out of the picture entirely in 1851. Though he had then attained the venerable age of 74, he continued an interest in the Scottish Rite until his death fourteen years later. Letters in the Supreme Council Archives, exchanged between Gourgass and

(8) The Rose Croix degrees of Freemasonry, all of eighteenth century origin, must not be confused with the Rosicrucian degrees of an alchemical nature, which are of much earlier origin. Rosicrucianism of the sixteenth and seventeenth centuries is a system entirely different from that of speculative Freemasonry which came into organized existence, as we know it today, in the eighteenth century.

(9) The manuscript ritual given to Desdoity, Tardy, Gourgass and Des Saulles for the Thirty-second Degree, bearing the attestations of these four brethren, is in the Archives of the Supreme Council. In an accompanying book, made at the same time, are the texts for the Nineteenth to the Twenty-second Degrees, inclusive, and the Twenty-seventh and Twenty-eighth.

Grand Commander Edward Asa Raymond in 1853 and 1854, indicate that the latter called upon Gourgass for advice at times, and revealed by his respectful language that he had a sincere regard for Gourgass' ability to give sound counsel upon perplexing questions.

THE MASONIC ACTIVITIES OF GOURGASS, 1806-1832

With the bare outlines of Gourgass' Masonic affiliations thus sketched, the first epoch of his labors for the Scottish Rite may be presented. We have no record of any activity on his part in Symbolic Masonry. In fact, it is extremely likely, as has been said by opponents of Gourgass, that he ceased being a member in good standing of the Symbolic Rite—or "York" Rite, to use a misnomer. Today such a situation would be an impossible one; but at the time under consideration, Ancient Craft Masonry of the Symbolic Rite was not so strongly established as it is now, and Grand Lodges had not yet arrogated to themselves the right, undenied today, to define what Freemasonry is, and just how far other organizations purporting to be Masonic are permitted to go. Now we assume that all Freemasonry practiced in the United States is either predicated upon the basic three degrees, or is regular only when recognized as such by the Grand Lodges in their respective jurisdictions. In cases where definite recognition is not specifically extended, a policy of toleration prevails; but it is tacitly understood that such toleration will continue only as long as the generally accepted Masonic proprieties prevail. This was distinctly *not* the situation in the early decades of the nineteenth century. The various Masonic rites practiced in the United States were not necessarily based upon good standing in the basic three degrees, and in systems which had the basic three degrees of their own—such as the Rite of Perfection, the Ancient and Accepted Scottish Rite, the French Rite, and others which might be named, though not necessarily worked in the United States at the time—a brother might be dropped from the rolls of the system in which he was brought to light, and yet be permitted to visit its bodies by virtue of his standing in another system. It was not until after the revitalization of Freemasonry, following the anti-Masonic excitement of 1826-1840, that many of the methods prevailing today were inaugurated. A much later example of surcease of Craft membership, and the retention of good standing in the Scottish Rite, may be seen in the case of Edward Asa Raymond, Grand Commander, 1851-1860, who demitted from Ancient Craft Masonry in 1853 and thereafter remained an unaffiliate, in spite of the fact that he had been Grand Master of Masons in Massachusetts in 1848, 1849 and 1850, and held other supreme offices in the Capitular, Cryptic and Chivalric Rites of Massachusetts. Therefore, the student of early American Freemasonry must keep in mind conditions as they were then, rather than attempt judgment by standards which prevail today. The Scottish Rite has definitely relinquished its control of the Symbolic degrees wherever a regular and legitimate Grand Lodge controls them. (10)

Opportunity is here offered to emphasize an attitude which Gourgass took until the day of his death, namely, that the High Grades were not to be cheapened by too great a popularity. It is a telling reply to those who



THE GOURGASS ARMORIAL BOOKPLATE

Three types of the Gourgass family bookplate are known. The oldest is that of Jean Louis Gourgass, copies of it being found in old books inherited by the present representative of the family. As it is identical in all respects with that of J. J. J. Gourgass, except for the deletion of "Jean Louis" and the substitution of the three Latin initials, it is evident that the later Gourgass converted the original copperplate to his own use. The older brother, John Mark, used the family coat of arms, improving the design and adding the motto, *Deo omnia plena*.

The J. J. J. Gourgass design first appeared on a white laid paper. In later years a blue wove paper was used. Specimens of both varieties are to be found in the Gourgass books in the Library of the Supreme Council. The plate is described as No. 316 in Allen's *American Bookplates*.

assert that the Northern Masonic Jurisdiction was a "paper" organization, as distinguished from other Masonic groups which apparently were active and zealous in the propagation of their degrees. The Supreme Council has in its possession a manuscript declaration by Gourgass on this subject, and while it was written at a later date, it nevertheless indicates the ultra-conservative attitude of Gourgass and his associates from the earliest days:

"For the present, at least, I think we had better beware of publicity, so as to avoid all inimical jealousy. But at the same time let ourselves on every fair opportunity be well known for what we really are, and have always been—true, good, legal and constitutional and above all reproaches. Admit none but the truly moral, tried lovers of Masonry, well informed, and worthy in every point of view. Follow all this, and you surely will be respected, loved and ultimately succeed to the greatest good of our Illustrious Order.

The Symbolic Grand Lodges in the United States, if wise, ought to follow in the footsteps of the Grand

(10) It is generally believed that only such lodges as can trace their origin to the Grand Lodges of England, Ireland or Scotland are regular. This is far from being the case, for there are Grand Lodges of Scottish Rite origin which are accepted without question in the fellowship of Masonic powers, and there also exist governing bodies of other systems, such as the Swedish Rite, which is recognized by both Symbolic Masonry and Scottish Rite alike.

Symbolic Lodge of England and beware that with all their foreign intercourse and corresponding they do not become sooner or later Frenchified, &c.

As to us of the Sublime Degrees, we ought to watch, and are bound so to do, so that finally our degrees are not entirely runaway with and disfigured from their original intent, &c."

GOURGAS AND THE CONSISTORY OF SUBLIME PRINCES, 1806-1813

The Sublime Grand Consistory organized by Bideaud in 1806, and reorganized in 1808, left no records to posterity. A manuscript account, written by Gourgas in 1846, gives us the meager details of the organization of the Grand Consistory, which was "acknowledged, approved and confirmed" by Emanuel De La Motta in 1813. In addition to the six founders — Bideaud, Tardy, Gourgas, Desdoity, Des Saulles and De Peyrat—there are listed Daniel D. Tompkins, Sampson Simson, Richard Riker, Moses Levi Maduro Peixotto and Peter Le Barbier Duplessis, Deputy Inspector General, all recognized in their respective capacities by De La Motta and the Supreme Council at Charleston. An advertisement in the *New York Mercantile Advertiser* of March 10, 1809, announced "that for some time past, a Sublime Consistory of S. P. of the R. S. has been duly and legally established at this Grand East," and the names of Tardy, Desdoity, Riker, Gourgas, Peixotto, Simson, Mordecai Myers and Abraham Jacobs appear.

IV

GOURGAS AS GRAND SECRETARY GENERAL, 1813-1832

Soon after Gourgas received his degrees, one Joseph Cerneau arrived in New York in 1806, and by virtue of a *Rite of Perfection* authority, established a *Sovereign Grand Consistory* in 1807. The following year Aurora Grata Lodge of Perfection and Concordia Crescimus Council of Princes of Jerusalem (16th) were established in New York, both of these being regular bodies under the Rite of Perfection Grand Constitutions of 1762.

THE HIGH GRADES IN NEW YORK IN 1813

The above mentioned bodies and the Bideaud Sublime Grand Consistory, 32d., which was founded in 1806, formed the quaternary representing the high grades when Emanuel De La Motta, 33d., Treasurer General of the Supreme Council at Charleston, arrived in New York in 1813. He had gone to the North to recover his health in a more favorable climate, where he came upon a Masonic situation about which both he and his Supreme Council associates at Charleston knew nothing. His investigations ultimately prompted the determination to recognize the Bideaud body, and the two others, Aurora Grata and Concordia Crescimus, which had been formed by Abraham Jacobs. He received no information whatever from the Cerneau Sovereign Grand Consistory when he interviewed its leaders. He thereupon decided to legalize the Bideaud and Jacobs bodies, which had placed all records at his disposal for examination, and to establish the Second Supreme Council in the United States, as authorized by Article V of the Grand Constitutions of 1786.

THE BIRTH OF THE NORTHERN SUPREME COUNCIL, 1813

On August 5, 1813, as a result of all the foregoing circumstances, there came into being "The Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General of the Thirty-third Degree of the Ancient and Accepted Scottish Rite for the Northern District and Jurisdiction of the United States of America." Daniel D. Tompkins was named Sovereign Grand Commander and Gourgas as Grand Secretary General of the Holy Empire.

OTHER MASONIC LABORS OF GOURGAS

Though no official records appear to have survived, it is known from other sources that Gourgas was actively engaged in Masonic labors from 1806 to the end of the period under consideration. He corresponded extensively with other French Masons. Among the earliest Gourgas letters in the Supreme Council Archives is one from Bro. A. Cart, of the Lodge Les Amis Choisis (Chosen Friends) of Demerara, British Guiana. Writing in French, he mentions the praises bestowed upon Gourgas by his friend Des Saulles, Mrs. Des Saulles and son John, and continues: "If the country were mountainous, rather than flat and aquatic, the echoes would continually repeat the name of Gourgas." Surely a testimonial to the closely knit ties between Gourgas and his New York friends! The letter also indicates that Gourgas was actively engaged in furthering Masonic affairs by correspondence with authorities in France. Des Saulles, writing in 1811, informed Gourgas that he had left instructions in his will to have his Masonic jewels and documents transmitted to Gourgas and Tardy, to be held in trust until his son Louis had attained the requisite age to become a Mason. These letters portray not only Masonic activities, but also the confidence and trust which others had in Gourgas. Letters as early as 1807, from Paris, reveal a search for rituals of the Twenty-third to Twenty-sixth Degrees, which formed the subject of many letters by others later. In April, 1813, the "Secret Constitutions" of 1761 were sent by Gourgas to a Philadelphia correspondent, A. J. Blocquerst. He was indefatigable in his search for and acquisition of manuscript rituals of all sorts, writing to Paris, Dublin and various places in the West Indies for material. One of his letters of 1808, to Martinique, had a narrow escape. The ship carrying the missive was overtaken, apparently by a British vessel, and the mail was put into a sack at the end of a rope and thrown into the sea, being hauled back on board after the ship had been permitted to proceed. The recipient dried it carefully and was able to read it. These side-lights reveal the difficulties under which our brethren of early days labored. Letters and documents were often entrusted to individuals traveling abroad, rather than to the very uncertain and unsafe mails.

The paucity of records has often been seized upon as evidence that there were no activities on Gourgas' part until well into the forties. The letters cited, and others which are extremely numerous between 1822 and 1832, prove Gourgas' Masonic zeal, while at the same time supporting his position that the degrees were not to be cheapened by being peddled promiscuously.

The mushroom growth of the Cerneau bodies, and their ultimate collapse under the Hicks and St. Laurent regimes, confirm the wisdom of Gourgas' attitude.

GOURGAS AS GRAND SECRETARY GENERAL

With the establishment of the Northern Supreme Council in 1813, a new epoch was entered upon by Gourgas and his associates. The absorption of the Jacobs bodies into the Scottish Rite system enabled the newly established Rite to operate in a highly selective manner. No other bodies were established, but in 1820-21 Albany Lodge of Perfection, originally founded in 1767, was revived under the old Rite of Perfection regulations, and it, together with some other bodies related to it, came under the Supreme Council at New York in 1828. This followed after Gourgas had learned, to his amazement, that the Charleston Supreme Council had elevated brethren to the Thirty-third Degree and authorized the formation of bodies within the jurisdiction of the Northern Supreme Council. However, it should be said in extenuation of the circumstances, that the acts were committed by Grand Commander Moses Holbrook, M. D., after his elevation to office. He had no personal knowledge of the events of 1813-14 by De La Motta, nor were there any records to consult, as extensive conflagrations in Charleston, especially one in 1819, had destroyed the early archives of his Supreme Council. When the facts were called to his attention, the irregularities were promptly and most amicably adjusted. A lively correspondence was commenced between Gourgas and Holbrook, which ran from 1826 to 1832, and it is from their letters—as well as those from Giles Fonda Yates, 33d.—that we are able to reconstruct in great detail the history of the Scottish Rite in the United States during this period. The researches of Ill. Samuel Harrison Baynard, Jr., 33d., Deputy for Delaware, in connection with his recently completed *History of the Supreme Council*, have brought to light long forgotten facts bearing upon the Rite in New York and New England of this period. They are presented in detail in his volumes.

GOURGAS AND HOLBROOK

As Ill. Bro. Baynard proves in his *History*, the correspondence between these two leaders of Scottish Rite Freemasonry "refutes the belief that the Southern and the Northern Supreme Councils were entirely inactive prior to 1843." Not only is this the case, but the correspondence also reveals how heavily the Southern Jurisdiction leaned upon its sturdy offspring. The anti-Masonic excitement of 1826-1840 wreaked havoc with Freemasonry in the United States; the cholera epidemic of 1832 contributed its part toward halting social and economic affairs; and the financial crash of 1837 put an effective stop to anything that savored of a revival of old customs. It was not until the forties that the crushed Masonic life of the two previous decades could be resumed, and new and sturdier foundations laid in every endeavor of human activity. These things must be borne in mind as we follow Gourgas and his associates during their trying years.

Difficulties with Cerneau elements in Charleston circa 1823, brought active members of the Charleston Supreme Council into the picture. Dr. Holbrook, as Lieutenant Grand Commander, opened correspondence

with Gourgas early in 1826 (he became Grand Commander October 27, 1826). Years later, in writing to Yates, Gourgas graphically described the existing situation in these words:

"You know too well how much and how sincerely I have labored and always fighting against numerous odds of difficulties—lugging at one time both Supreme Councils, here and Charleston, on my own individual shoulders, for in those days Dalcho (sluggish, indifferent, and pride in being Grand Chaplain) had got tired and Holbrook who had then, 1822-24, just been admitted knew nothing, was perfectly raw."

The loss of rituals and documents at Charleston induced Holbrook to seek aid from Gourgas. He wrote as follows:

"We had our papers nearly consumed by fire three times within the last 40 years. Many of them were burnt in 1819—mostly records, letters, returns, curtains, &c., &c. . . . Could we in any way purchase a 'big Tuilleur'? . . . I should be pleased to possess a list of the names of the Supreme Council for France and of their officers."

Other letters of similar import could be quoted, showing how Holbrook relied upon Gourgas for essential information and advice. Gourgas not only furnished Holbrook with the texts of all the rituals that were known at the time, but he drew upon his own large collection, gathered from many sources. He also furnished the Southern Supreme Council with transcripts of the Grand Constitutions and the Secret Constitutions. These were not only neatly copied by Gourgas personally, but were attractively bound in a red leather volume, and presented to Holbrook. This book has disappeared during the flight of years, a loss attributable to the indifference and neglect of later officials who were as apathetic as some of their predecessors. Albert Pike years later recognized the essence of the situation when he said, "The chief obstacles to her [Masonry's] success are the apathy and faithlessness of her own children." Pike, who, with Albert Galatin Mackey as Grand Secretary, restored the Temple of Scottish Rite Freemasonry in the Southern Jurisdiction, fully appreciated the fine work accomplished by Gourgas in the Northern Jurisdiction. This is shown by his reproducing, in full, all of the correspondence that passed between Holbrook and Gourgas, one side of which he obtained by borrowing the Holbrook correspondence from the Northern Jurisdiction. (11) Though Pike questioned some of the acts that took place during 1860-67 in the several Supreme Councils of the Northern Jurisdiction, he had no reason whatsoever to minimize anything that Gourgas had done when he was Grand Commander. The unbiased student of Masonic history must admit the volume, quality and efficacy of Gourgas' labors in preserving the Scottish Rite to English-speaking Freemasonry, regardless of what might have developed through a recrudescence of the Rite by propagation from France. From what we have seen in Europe in

(11) The correspondence exchanged by Holbrook and Gourgas may be consulted in the *Official Bulletin of the Supreme Council*, 33 d., S.J. See Vols. VII, pp. 315 et seq., and Vol. X, pp. 178 et seq. The Holbrook originals are in the Archives at Boston, with photostats of the Gourgas originals which are still preserved in the Holbrook Register at Washington.



REV. PAUL DURANT
? — 1661(?)
Minister of the Reformed Church
at Gallargues



REV. HENRY DURANT
? — 1725
Son of Rev. Paul Durant



LIEUT. COL. CHARLES LOUIS DURANT
? — 1746
Son of Rev. Paul Durant



VICTOR AMADEUS II
1662-1732
King of Sardinia

recent years, we are all the more convinced that true Freemasonry is an Anglo-Saxon institution, and that its genius can be fully appreciated and perpetuated only by those who understand and think the philosophy inherent in the Anglo-Saxon mind.

The correspondence of Gourgas with Holbrook reveals the man. In it we perceive his Continental background, and also that he had absorbed the spirit of America. His basic traits of character are expressed not only in his utterances, but in the very act of recording them on paper. The even and meticulous strokes of his pen are enlivened by the fires surging in his heart—yet nothing is done in a shoddy or hasty manner; everything reflects the workings of a well trained and ordered mind. It was indeed fortunate for Scottish Rite Freemasonry that a man with his careful habits was in the Grand Secretariat from 1813 to 1832. He it was who gathered and preserved documents which became invaluable when those at Charleston disappeared. In no way minimizing the contributions made by the Founders at Charleston, and by those who succeeded them as the years went on, nevertheless it cannot be gainsaid that Gourgas was as important to the Northern Jurisdiction as Albert Pike was to the Southern. Each in his own way—for both wrought in distinctly different fields—made contributions of an undying nature to the Rite which was dearer to them than anything else which touched their Masonic labors.

V

GOURGAS AS GRAND COMMANDER, 1832-1851

It is rather striking that the spread of Cerneauism from 1826 to 1832 should have taken place at the very time that the Anti-Masonic excitement was gaining strength in the United States. A survey of Cerneau history shows that its growth in this country, aside from its foothold in New York, came at the very time that the Northern Supreme Council was instituted by De La Motta. The Cerneaus planted bodies in New Orleans in 1813, among the French; later in Newport, Baltimore, Philadelphia, Norfolk and Charleston; and after 1823 in the West Indies and South America. Boston came into the picture in 1825, through the Charleston Supreme Council which had issued charters to several New Englanders for a Council of Princes

of Jerusalem and a Consistory. However, these charters were not used at the time (that for the Consistory was never utilized) and it was not until 1842 that a Council of Princes was established in Boston, and then under the Northern Jurisdiction. Anti-Masonic developments brought a halt to Freemasonry in the North in 1826, just when the Cerneau forces and the Gourgas body were preparing to start anew. Gourgas ceased all efforts for propagation of the Rite, other than to strengthen his own position; the Cerneaus continued their work in regions where the anti-Masonic storm had no effect, which were the states south of the Mason and Dixon line. (The bodies established in the West Indies and South America had no vitality, and disappeared completely.)

Political and religious agitation forced many to flee their Masonic lodges by 1832, which was the crest of the wave in the seaboard states; the excitement reached its height in Western New York, Pennsylvania and Ohio by 1836. The active members of the Northern Supreme Council ceased all effort, and by 1832 Gourgas was seemingly the only interested survivor.

GOURGAS AND YATES

Men reveal themselves in many ways, but it is in their correspondence that some of their innermost traits, often very successfully concealed from their associates, come to the surface in an unmistakable manner. History presents many examples of beautiful friendships, but in Freemasonry none withstood all trials and tribulations so effectively as that which existed between Gourgas and Giles Fonda Yates. (12) To read the letters they exchanged with each other, realizing that here we have confidences intended for no other eye, brings a feeling of embarrassment to the biographer who must penetrate the sanctuaries of their hearts. Gourgas was old enough to be the father of Yates; Yates gives an almost filial affection and devotion to his Masonic mentor and chief. As the years go on, and Gourgas nears three score and ten, he becomes irritable. When he relinquished his Grand Commandership in 1851, though retaining a keen interest in the Masonic affairs of the hour, he is petulant and crabbed in his attitude. He scolds Yates like a father might scold a child, unjustly so, it must be admitted;



JEAN GOURGAS II
1631-1699
Great Grandfather and Great Grandmother of
John James Joseph Gourgas



BERNARDINA DURANT GOURGAS
1661-1729
Grandfather and Grandmother of
John James Joseph Gourgas



JEAN LOUIS GOURGAS I
1699-1756
Grandfather and Grandmother of
John James Joseph Gourgas



ANNE MARIE PERACHON GOURGAS
1709-1781
Grandfather and Grandmother of
John James Joseph Gourgas

but never does the latter reveal the annoyance and irritation he must have felt. Gourgas leaned more and more heavily upon his protege, however, and only those who have walked with these two in the gardens at Weston during the days of 1851, can realize what a blow it was to Gourgas, now 82, when Yates died twelve days before Christmas, 1859. The staff upon which he had leaned since 1842 was ruthlessly taken from him, and Gourgas faced his few remaining years without the benefit of a true and tried Masonic friend.

Yates entered in Gourgas' circle in 1827, following the resumption of relationships with Charleston. Yates had been crowned a Sovereign Grand Inspector General, 33d., in 1825, and admitted to membership in the Supreme Council at Charleston; but in 1828 he transferred his allegiance to the Northern Supreme Council and became an active member. During the somnolency of the Supreme Council from 1832 to 1844, Gourgas and Yates kept the small spark glowing, fanning it into an ever increasing flame as they enlarged the Supreme Council in 1844 and witnessed the beginning of the growth which has continued to this very day.

The early letters of Yates to Gourgas reveal the respect which the younger man had for the elder. This respect never diminished, but grew into a sacred friendship characterized by a reverence which tugs at one's heart strings. We perceive Gourgas, who is advancing in years, becoming frail of body, but whose Masonic fires burn unceasingly, threatening, praising and chiding Yates. On the other hand, Yates yields to Gourgas on many points in a magnanimous manner, yet couches his views on controversial matters so tactfully that Gourgas takes Yates' position without realizing that he has been most deftly handled. Yates becomes firmer as the years go by, but he never loses his respect, reverence and gentleness. Gourgas has no hesitation in speaking emphatically and in unmistakable terms about his opponents. He possesses a Gallic vigor which, in a less patrician individual, would break forth in most uncouth vituperation.

Yates never loses control—he is always the calm, benign and unruffled old bachelor to whom children go without the least hesitation, and in whom older people confide implicitly. He is a gentleman of the old school.

a student of the Greek and Latin classics, whose secret ambition, expressed in a burst of soul to Gourgas, is to be an author. Some of his writings are preserved in the Masonic periodicals of his day.

It is into the control of these two remarkable brethren that the Scottish Rite passed when the dark days of 1832-1844 came upon the "Sublime Degrees," as they dearly loved to designate them. They had labored together from 1827 to 1832, and valiantly fought the Cerneau contenders. The fires of Masonry were banked in 1832, and only at Albany was there any semblance of activity in the superior degrees. The feebly glowing fires were strong enough, however, to attract attention in Portsmouth, New Hampshire, and Boston, Massachusetts, in 1841.

DEVELOPMENTS OF 1842-1851

It was not long before Yates induced Gourgas to resume activity. However, this was not done until the Boston brethren, working under authority of a charter granted in 1825 by the Supreme Council at Charleston, opened a Council of Princes of Jerusalem in 1842. Boston Lodge of Perfection, 14th, was formed immediately, and the strength displayed here prompted Gourgas to concur in the recommendation that the Supreme Council become active by the admission of new members. There were then admitted Edward Asa Raymond, Reuel Baker and Charles Whitlock Moore of Boston, John Christie of Portsmouth, New Hampshire, and Killian H. Van Rensselaer and Archibald Bull of New York. Yates was named Lieutenant Grand Commander, and held that office until 1851, succeeding Gourgas as Grand Commander, but himself resigning soon after his elevation, to make way for Raymond.

The period of 1842-1851 brought new trials and vexations to Gourgas. He had to rely entirely upon Yates for information, and as Yates was a lawyer by profession, specializing in pension claims, he was constantly traveling, and spent much time in Washington. Yet it was by means of these travels that he was able to contact Masonic leaders and brethren, and to begin the work of propagation which Killian Van Rensselaer carried on so effectively in the fifties. In fact, Van Rensselaer could well be termed the St. Paul of Scottish Rite Freemasonry, as he spread the Rite from the

Connecticut to the Mississippi during his missionary labors of 1848-1863.

With the entrance of the Boston brethren into the picture, Gourgas had new factors to deal with. The seat of the Supreme Council was ultimately (1851) transferred from New York to Boston, though Charles W. Moore, who was also Grand Secretary of the Grand Lodge of Massachusetts, had become the Grand Sec- besides looking after Scottish Rite affairs, and the re- tary General in 1845. Moore had other things to do exasperation and indignation of Gourgas toward Moore for seeming indifference and neglect brought many a caustic expression from Gourgas in his out- bursts to Yates. From the vantage point of later years, and knowing from other examples in Moore's Masonic life how politely exasperating this cultured New Eng- lander of British parentage could be, we can sympa- thize with Gourgas. At the same time, keeping in mind the New England factors which wielded no mean in- fluence upon American Masonic affairs of the time in Symbolic, Capitular and Chivalric circles, it is also

apparent that the medieval and autocratic features of a Masonic philosophy not indigenous to American soil were out of keeping with Anglo-Saxon ideals of democracy, such as found expression in New England during a then comparatively recent period. The dec- ade of 1840-50 was one which represented the taking of a new inventory following the Jackson regime; and with ever widening frontiers—which leaped the Mis- sissippi and the Rockies to the Pacific following the Mex- ican War of 1846-48—Freemasonry was also in the vanguard of the new phase of pioneer development and partook of the spirit of the times. Gourgas be- longed to an era which had died out, though he knew it not, and it was inevitable that he yield the reins to younger hands. From 1825 to 1865—a span of time reminiscent of Moses leading the children of Israel over the desert—Gourgas was in the Scottish Rite pic- ture; and strangely enough, like Moses, he was given a glimpse of the Promised land but was not himself permitted to enter.

(To be Continued)



MAY ANNIVERSARIES

Christopher Greene, an officer of the famous "Rhode Island Line" in the American Revolution and a member of St. John's Lodge at Providence, was killed by the enemy near Yorktown, N. Y., May 13, 1781.

Col. William Barton, Revolutionary officer who captured General Prescott of the British Army near Newport, R. I., was born at Warren, R. I., May 26, 1748, and was a member of St. John's Lodge at Providence.

William Judd, distinguished lawyer and Revolutionary officer, became a Master Mason in American Union Lodge, May 5, 1779. He served several terms as Grand Master of Connecticut.

Daniel Carroll, a member of the Continental Congress, was raised in Mary- land Lodge No. 16, at Baltimore, May 8, 1781.

William Rufus King, 13th U. S. Vice President (1853) and prior to that U. S. Senator from Alabama and Minister to France, was passed in Phoenix Lodge No. 3, Fayetteville, N. C., May 5, 1809.

Gen. Benjamin Lincoln, who received the sword of Lord Cornwallis in surren- der at Yorktown, and who later became Secretary of War, was a member of St. Andrew's Lodge, Boston. His death oc- curred at Hingham, Mass., May 9, 1810.

Brig. Gen. Rufus Putnam, Revolution- ary officer and a member of American Union Lodge, died at Marietta, Ohio, May 4, 1824.

Albert Gallatin Mackey, Secretary

General of the Southern Supreme Coun- cil (1844-81), received the 33rd degree and was elected Active Member in May, 1844.

James Knox Polk, 11th U. S. President (1845-49) and a member of Lafayette Chapter No. 4, R.A.M., Columbia, Tenn., assisted at the laying, with Ma- sonic ceremonies, of the cornerstone of Smithsonian Institution, Washington, D. C., May 1, 1847.

Louis Kossuth, Hungarian patriot and a member of Cincinnati (Ohio) Lodge No. 133, addressed the Grand Lodge of Massachusetts, May 10, 1852.

James A. Garfield, 20th U. S. Presi- dent, was knighted in Columbia Com- mandery No. 2, Washington, D. C., May 18, 1866. On May 4, 1869, he was made a charter member of Pentalpha Lodge No. 23, and on May 2, 1871, re- ceived the 4th and 5th degrees in Mith- ras Lodge of Perfection.

Lord Brougham, Lord Chancellor of England and an affiliate member of Can- ongate Kilwinning Lodge No. 2, Edin- burgh, Scotland, died at Cannes, France, May 7, 1868.

J. C. Breckinridge, 14th U. S. Vice President and an Active Member in Ken- tucky of the Southern Supreme Council, died at Lexington, Ky., May 17, 1875.

George H. Dern, 33d., Secretary of War in the present Cabinet, was made a Mason in Wasatch Lodge No. 1, Salt Lake City, Utah, May 7, 1897.

Julius L. Meier, Governor of Oregon, was made a Mason in Harmony Lodge

No. 12, Portland, Ore., May 12, 1902.

Warren G. Harding, 29th U. S. Presi- dent, was presented with a gold life mem- bership card from Albert Pike Lodge No. 36, Washington, D. C., May 4, 1921.

Admiral Robert E. Coontz, Com- mander-in-Chief of the U. S. Fleet, and president of National Sojourners (1930-32), received the 32nd degree in Albert Pike Consistory, Washington, D. C., May 25, 1923.

LIVING BRETHREN

John S. Fisher, 33d., former Governor of Pennsylvania, was born at South Ma- honing, Pa., May 25, 1867.

Merritte W. Ireland, 33d., former Surgeon General, U. S. A., was born at Columbia City, Ind., May 31, 1867.

Dr. George C. F. Butte, 33d., former Vice Governor and Secretary of Public Instruction of the Philippine Islands (1931-32), was born at San Francisco, May 9, 1877, and on May 11, 1915, affil- iated with the Scottish Rite Bodies at Austin, Tex.

King Edward VIII, 33d., now Duke of Windsor, was initiated in the Household Brigade Lodge No. 2614, London, by the Grand Master of England, May 2, 1919.

John H. Morehead, former Governor of Nebraska and former Representative from that state, received the 32nd de- gree at Lincoln, Nebr., May 18, 1923.

Tunius M. Futrell, former Governor of Arkansas, received the 32nd degree at Little Rock, May 12, 1926.

Viscount Galway, Grand Marshal of the Supreme Council of England, became

an Active Member of the Supreme Coun- cil, May 10, 1928. In 1934 he was ap- pointed Governor General of New Zea- land.

Thomas T. Connally, U. S. Senator from Texas, received the 32nd degree at Dallas, May 7, 1931.

Clarence D. Martin, Governor of Washington, was raised in Spokane (Wash.) Lodge No. 34, May 6, 1933, as a courtesy to Temple Lodge No. 42, Cheney, Wash. He received the 32nd degree at Tacoma, May 26, 1934.

157TH ANNUAL MEETING

OF THE GRAND

LODGE OF NEW YORK

The 157th annual meeting of the Grand Lodge of Free and Accepted Ma- sons was opened, May 3, 1938, in New York City by the Grand Master, Jacob Charles Klinck. More than 1,500 rep- resentatives of the 1,037 lodges of that state were in attendance.

Among the features which marked the proceedings of the convention was the organization of a big brother social ser- vice committee designed to bring the ac- tivities of the fraternity in closer sym- pathy with the needs of the community, and especially to extend a helping hand to the youth.

The grand master pointed out, in this connection, that the uncertain and con- flicting voices of these times bear heav- ily upon the lives of our young people and cause many to assume a cynical and materialistic outlook, often terminating in crime. To inspire youth with the fundamentals of life and lead them away from destructive influences is a duty of the Craft, for, said he, "Masonry is not so much a form and a ritual as a way of life and a challenge to service." Mason- ry is a social philosophy and an inspira- tion to fraternal living that extends far beyond the mere relationships of breth- ren into the confines of society, he pointed out.

It has been the practice of the New York Grand Lodge for a number of years annually to award medals to those who contributed of their time and service to society in some outstanding manner. This year, the grand master's medals were awarded to Daniel Carter Beard, a found- er of the Boy Scouts of America, and Jan Sibelius, composer, who is a member of the Grand Lodge of Finland. Mr. Beard, eighty-eight years old, is a mem- ber of Cornucopia Lodge of New York.

The grand master emphasized Mr. Beard's outstanding contribution to so- ciety as "a mold of the America of to- morrow."

Medals, it was stated, had been previ- ously awarded to John Ward Dunsmore, the painter; Edwin Markham, the poet; John W. Evans, engraver, and Irving Bacheller, author.

The grand master called attention to

the position of Freemasonry against gambling and said that a Mason should scrupulously avoid all temptations in that direction, so as not to bring shame to the fraternity and possible degrada- tion to himself.

The annual dinner at this meeting commemorated the sesquicentennial of the signing of the Constitution of the United States.

Dana B. Hellings, Buffalo attorney, was elected and installed as Grand Mas- ter of the Grand Lodge for the ensuing term.

An oil portrait of the retiring grand master, by Col. H. Stanley Todd, was formally presented to the Grand Lodge by retiring grand marshal R. Kernochan.

VETERAN

Charles J. Wheeland, 32d., Albu- querque, N. Mex., will be ninety-one years of age next June and has been a Mason for sixty-five years. He is a mem- ber of the Scottish Rite of Wichita, Kans.

Mr. Wheeland states that he is in per- fect health and attributes his splendid physical condition to the fact that he has never used liquor, tobacco, tea or coffee. Some claim he is the oldest Mason in New Mexico.

A VETERAN PASSES

Edward Fester Jacobs, a familiar figure to Craftsmen meeting in Masonic Tem- ple, Boston, died Sunday, May 29, 1938, in his 90th year.

Brother Jacobs was tiler for 15 lodges and two commanderies, meeting in the Temple for many years, and his unvary- ing good humor and fraternal friendliness made for him a host of friends who will miss his presence at the "outer door."

Cheery of spirit and thoroughly versed in the duties of his office, he was a "landmark" to thousands. His virtues will be long remembered.

Masonic services were conducted by officers of Boston Commandery, Knights Templars, at the Brighton avenue Bap- tist Church in Brighton. Burial was in Union cemetery in Hanover.

Born in Boston, he joined St. John's Lodge in Boston in 1878. He was a mem- ber of the Scottish Rites of Boston.

MASSACHUSETTS BOARD

OF EDUCATION

The Masonic Education activities of the Grand Lodge of Massachusetts have grown to such proportions that it has seemed advisable to the Board of Direc- tors of the Grand Lodge to obtain the services of a full-time Director of Edu- cation, and the Grand Lodge has con- sidered itself fortunate in being able to secure the services of Worshipful J. Hugo Tatsch, who is known throughout the United States as an authority on mat- ters of Masonic bibliography and educa- tion.

The Committee on Education and Wor- Bro. Tatsch hope to develop a carefully trained corps of speakers and a series of available programs. Wor. Bro. Tatsch would welcome suggestions not only as to available material for speakers but also as to any other ways in which the work can be made more effective to the Craft throughout the Commonwealth.

Worshipful Brother Tatsch com- menced his duties on May 1st, and for the present will have his office in the Library in Masonic Temple at 51 Boyl- ston Street, Boston. He will also act as librarian.

In the face of conditions existing to- day, a broad and effective program of Masonic education should be of inestim- able value, and it is hoped that all will work wholeheartedly toward putting such a program into effect.

Worshipful Brother Perley E. Miller, of Newburyport, has accepted the posi- tion of Zone Committeeman on the com- mittee on Masonic Education represent- ing Zone II, so that the full committee is as follows: R.W. Albert A. Schaefer, chairman; R.W. Ralph Lowe, Jr., associ- ate chairman; Wor. J. Hugo Tatsch, di- rector of education; R.W. Addison G. Brooks, Gloucester, Zone I; Wor. Perley E. Miller, Newburyport, Zone II; R.W. Walter E. Dow, Fall River, Zone III; Wor. George D. Robertson, Worcester, and R.W. Frank B. Crandall, Ayer, Zone IV; R.W. Robert B. Warner, Springfield, and R.W. Donald E. Mathewson, Millers Falls, Zone V; Wor. Franklin J. Champ- lin, Dalton, Zone VI; R.W. David Per- kins, Campello, and R.W. Lee R. Hig- gins, Plainville, Zone VII.

BLINDED IN WAR

INSTALLED MASTER

St. Alphege Lodge No. 4095, Bath, England, in the Province of Somerset, was the scene of a notable meeting on April 2, 1938, when Capt. Gerald Lowry, the first officer to be blinded in the Great War, was installed as master.

One of the largest assemblies in the history of the lodge, including visiting brethren from many local lodges and as far away as London, Wales, and other counties, was present to witness the cere- monies.

Following the installation, Mr. Lowry appointed and invested his officers in a manner which received the merited praise of his brethren.

After the ceremonies were concluded, the assembly dined together and, as is the custom, toasts were honored at the con- clusion of the banquet. Brother Lowry spoke eloquently of Freemasonry and what it had meant to him since his af- fliction. He spoke of the gratitude that he bore for the magnificent example and personal encouragement of such men as Sir Beachcroft Towse of South Africa, the blind recipient of the Victoria Cross.

and the late Sir Arthur Pearson. It was encouragement from such men, he said, that made it possible for him to take up life again and endeavor to make his way in the world.

In the course of his remarks, Mr. Lowry said that he found Masonry to be different from everything else, and to his great joy, it gave him that peace of mind which filled a void and opened a new life for him. He referred to the impression made upon his mind at his initiation when the word "Light" came to him in new profounder meaning. It inspired him with hope, he said, for it meant knowledge—knowledge to know oneself better and to appreciate many things which hitherto had been obscure to him. From that time on, the whole spirit and blessing of Masonry was to him wrapped up in that simple word, "Light,"—for "God said: 'Let there be light' and there was light, and the light did shine in the darkness and the darkness did comprehend it."

Thus it was, he said, that his darkness became as sunlight compared with the years that had gone, and fear was no more.

[Worshipful Brother Lowry visited Boston in 1935 and was a guest at the annual meeting of the Grand Lodge of Massachusetts at its annual meeting.]

—ED. CRAFTSMAN

FUEHRER STOPS

DISCRIMINATION claimed amnesty for Nazi party members charged with offenses committed prior to April 10, 1938. The amnesty proclamation was issued to commemorate the taking over of Austria by Germany.

Among the party members against whom discrimination was stopped were those who were formerly Freemasons. The ban against these was lifted, provided they had not held the highest Masonic Degrees.

Masonry in Germany did not assume the forms nor include the Rites that it does in the United States. It was more along the lines of the Masonry of the Scandinavian countries.

Of course, it is difficult to understand why those who obtained the highest Degrees are still being discriminated against in the present amnesty proclamation of the Fuehrer.

200 YEARS OLD

Two English Lodges—the Lodge of Peace and Harmony, formerly No. 172 and now No. 60, of London, and the Lodge of Probity No. 61, formerly St. John the Baptist Lodge, at Halifax, Yorkshire—will celebrate their 200th anniversaries during 1938.

These are the only two existing lodges which were warranted by the "Modern" Grand Lodge during 1738.

ROMAN CATHOLIC GAMBLING

Fourteen persons, including Father James R. Cox, pastor of Old St. Patrick's Church of Pittsburgh, Pa., were indicted several months ago on lottery and mail fraud charges. Seven of them pleaded guilty at the opening of the trial, May 2, 1938.

Five others, including Father Cox, Thomas A. Harkins, Pasadena, Calif.; C. A. Pierman, Buffalo, N. Y.; Herbert Shearf, Buffalo, and P. E. Shepherd of Cleveland, Ohio, will stand trial on a federal indictment for the operation of a \$25,000 prize contest to select a name for the monastery gardens at Old St. Patrick's Church.

Two of the defendants have not been apprehended.

The priest had protested previously that he had talked with Postmaster General Farley before starting his alleged lottery contest, and had been told to go ahead. When he was charged with conducting a lottery and using the mails to defraud by U. S. Attorney Charles F. Uhl, he is reported to have declared:

"The Federal Government will have to call out the troops to stop me from carrying out my pledge to award \$25,000 to the winners of the 'Garden Stakes' on Christmas Day. If this bungling administration wants to stop this charitable contest it will have to use force to do it."

William G. Stoddard of Brooklyn, N. Y., and his son Frank were arraigned, April 30, 1938, on charges of violating lottery laws of that state. The arresting officer seized 2,000 books with chances for a \$25,000 drawing, said to be offered by Our Lady of Victory Home of Charity at Lackawanna, N. Y., a Roman Catholic institution. Hearings will be held for Mr. Stoddard and his son, May 11.

The Rev. Joseph E. Maguire, superintendent of Our Lady of Victory Homes, stated that Victory Homes pilgrimage drawings had been conducted for nearly a year. He added that they had been using the mails without interference, and supposed the drawing scheme was all right, as checks had been made with public officials, including postal authorities.—*S.R. News Bulletin*.

MASONIC TEMPLE BOMBED

A canister bomb, filled presumably with a high explosive of the gelignite type, exploded Monday night, about 11 o'clock, March 28, 1938, in the front garden of an ancient building in College Square North, Belfast, Ireland. This building, situated in the once-fashionable residential section of the city, is occupied by the offices of the Masonic charities and the meeting rooms of twenty-three Lodges.

Fortunately, the explosion seemed to

have been outward and upward, thus doing little damage to the Masonic quarters and a neighboring building which is occupied by the Technical College.

A Lodge dinner in the upper rooms of the Masonic quarters had broken up a little while before the explosion took place. The house steward, Mr. Edward Callaghan, and his wife were in the kitchen in the rear of the building when the crash came. Hundreds of windows were broken, and that no one was injured or killed was not the fault of the miscreant who planted the deadly explosive.

TO ENTERTAIN VIRGINIA LODGE

Paramount Lodge No. 1076, 8th District, Manhattan, New York City, will be host to Norfolk (Va.) Lodge No. 1, on June 13, 1938. Several hundred brethren of the Virginia Lodge, with other Old Dominion Masons, including state and grand lodge officers, will make the pilgrimage to New York, accompanied by their families.

Established in August, 1732, and chartered under the Grand Lodge of Virginia in 1789, Norfolk Lodge No. 1 is one of the oldest lodges in the United States. On June 13 it will confer the Master Mason degree according to the Virginia ritual for the pleasure of the Paramount Lodge and other New York Masons who will be guests of the lodge on that date. It is expected that several members of the staff of the grand master of the Grand Lodge of New York will be present in full regalia.

UNITED GRAND LODGE OF ENGLAND

The United Grand Lodge of England held its annual Grand Festival—one of the outstanding events in the annals of the English Craft—on the evening of April 27, 1938, at Freemasons' Hall, London. All available accommodations were overtaxed, with standing room only, once again revealing the limitations of the present Grand Temple, completed only a few years ago.

The grand lodge was opened by Deputy Grand Master Gen. Sir Francis Davies, aided by other Grand Officers.

As is customary at the annual grand festival, the grand director of ceremonies, who is C.R.I. Nicholl, proclaimed the Duke of Connaught and Strathearn, Grand Master for the thirty-eighth time.

At this point in the proceedings, the deputy grand master said he was sure he would be complying with the wish of every brother in the English Craft in telegraphing grand lodge greetings to the grand master, who would be eighty-eight years old on May 1.

At the conclusion of this part of the ceremonies, the deputy grand master announced that it was the pleasure of the

grand master to reappoint the Earl of Harewood as pro grand master; Brig. Gen. W. H. V. Darell, assistant grand master; and himself, Gen. Sir Francis Davies, deputy grand master.

The deputy grand master presided at the annual Grand Festival dinner, prior to which he held a reception attended by many ladies, who later were privileged to occupy seats in the gallery during toasts and then to join the brethren at a concert.

BIBLE'S 400TH ANNIVERSARY

Celebrations are being held in Great Britain during 1938, commemorating the 400th anniversary of the introduction of the King James version of the Bible in English churches. Like commemorations are being held in various parts of the British Empire.

Extolling the Bible as one of the greatest pieces of literature in the world, Lord Tweedsmuir, Governor General of Canada, declared, in an address recently made before members and friends of the British and Foreign Bible Society of Canada and Newfoundland, that it forms the principal bond between the English-speaking people.

The speaker stressed the need of the people to rely on the wisdom contained in the Bible, which, he said, was based on the experience of a great race which sought spiritual guidance—a guidance which when not followed by them brought disaster. He added that if the sacred volume were more frequently used by statesmen of today as their guide, as it was in the past, the world would be better off.

Lord Tweedsmuir spoke to the representatives of 15 auxiliaries and 3,500 branch societies of the Bible Society in Canada and Newfoundland. The society began its work 134 years ago.

In a recent address in London, under the auspices of the British Broadcasting Corporation, Lord Sankey paid tribute to the "glory and splendor" of the King James version of the Scriptures.

Lionel Curtis, well-known writer, also commented recently on the strong, yet simple, literary effects of many parts of the Bible. One of his selections, quoted as "the most perfect sentence in English prose," is: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

There was never a period in human history when man needed spiritual guidance of the kind found in the Bible, more than now. It is to be hoped that the civilized world will join with the people of the British Empire in effecting a keener appreciation of the salient teachings of the Bible during this 400th anniversary of placing its translation among the churches of England.

OKLAHOMA TEMPLARY

The forty-third annual conclave of Knights Templar of Oklahoma convened at Tulsa May 3-4, with a large attendance. Registration was around 400.

The address of Sir Jewel P. Lightfoot, Grand Commander of Texas and representative of the grand master, was one of the most eloquent ever delivered before a grand conclave. Another distinguished visitor was Past Grand Commander George Marquis of Missouri. A reception to the grand commander and distinguished visitors and the grand ball were two of the many outstanding social events of the session.

Richard E. Newhouse, Tulsa, was elected grand commander, with other line officers being advanced regularly and Sir Wilbur P. Lee, Ada, being started in the line as grand captain of the guard and Sir Ralph Dunkle, Tulsa, appointed grand prelate for the next year. Oklahoma City was selected as the meeting place for 1939. The forty-fourth annual conclave will be held on May 17-18.

RE ROMAN CATHOLICISM

AND FREEMASONRY

To the Editor,

We had an interesting happening in the Lodge Croydon Park, No. 464, in January of this year. One of our members who had been brought up a Roman Catholic, married one of that faith, brought up the family the same, passed away on 7th January, 1938. Prior to his death he expressed the wish that he should have the benefit of our ceremony and also be cremated, both of which are against the teachings of that church.

His widow approached the local priest who refused to perform the Romish ceremony and referred her to a higher dignitary of the church. This individual was highly indignant on hearing that the deceased had been a member of the Craft and that he had wished to be cremated. His answer was: "I will have nothing to do with it, let the Lord do the best he can with the miserable sinner."

So that our late brother had the benefit of the Masonic ceremony, the Anglican service and was cremated, and possibly the Lord will be able to manage without the assistance of the Roman Church.

Yours faithfully and fraternally,

Secretary,

October, 1937.

—*So. Africa Masonic World & Journal*.

CINCHING THE ARGUMENT

The recent ex cathedra act of Pope Pius XI, formally bestowing the apostolic benediction on Generalissimo Franco and invoking "divine favor" for the insurgent cause in Spain is most revealing.

It places the Papacy squarely on the side of Franco's Fascist aerial bombers

who, in "saving Christianity to the world," are and have been dropping their deadly missiles upon defenseless men, women and children, and turning non-combatant cities, far removed from military operations, into bloody shambles. It also confirms, if confirmation at this late hour be needed, what many of the keenest observers have maintained; namely, that the Vatican has distinctly favored Franco and his German-Nazi, Italian-Fascist and Moroccan "allies."

For a time, when the fortunes of Franco were not so promising, the Holy See appeared reluctant to admit any possible relationship existing between itself and the insurgent cause. In fact, it is reported that at least one high American prelate of the Church *denied* that the Church favored Franco's cohorts as against the defenders of the duly constituted Spanish Republican Government.

The Pontiff at Rome carefully measured every word issued to the world press. Diplomacy, discretion, prudence, and caution marked every utterance made over the Vatican broadcasting station or published in the official organ of the Holy See, *L'Osservatore Romano*. These precautions were taken despite the fact that early in the struggle "between Christianity and Communism" (as the Church would have the world believe) press photographers depicted the blessing by Roman priests of the newly designed Rebel flag, in the presence of numerous Roman Clerics surrounding Franco and styled "military observers."

Now that Franco's star would appear to be ascending—in the eyes of the Vatican—and now that the Holy See believes itself to be returning in full flower, the Pontiff apparently sees no further need for equivocation or "hedging," but boldly comes out with his apostolic blessing.

It may be that Pope Pius' act of bestowing his benediction upon Generalissimo Franco was intended as a fitting rejoinder to those Protestant Bishops who had the "temerity" to dare petition the Roman hierarchy to use its great influence in curbing Franco in his brutal slaughter of innocent children, to save nothing of their mothers and fathers.

Now that it is definitely and generally known where the Papacy stands in the Spanish struggle, it is needless to add that the political policy of the Church has sunk to a "new low" in the estimation of more than a few people, including many intelligent, independent Catholics, the world over.—*S. R. News Bulletin*.

DUKE OF DEVONSHIRE DIES

Victor Christian William Cavendish, the ninth Duke of Devonshire, died, in his sixty-ninth year, May 6, 1938, at Chatsworth House, his favorite abode where once Mary, Queen of Scots, was imprisoned.

A noted statesman and sportsman, the Duke served with distinction in many high places in the civic and social affairs of England. He was Governor-General of Canada from November, 1916, to August, 1921, and was the host to the then Prince of Wales, now the Duke of Windsor. During the time he was Governor-General of Canada, he visited President Wilson at the White House and told the War President his "fourteen points" were "the Magna Charta of peace."

Among other political positions held by the Duke of Devonshire were the secretaryship for the Colonies and the Civil Lordship of the Admiralty. Elected to the House of Commons at the age of twenty-three, he served from the western part of Devonshire seventeen years, until at the age of forty he inherited the title at the death of his uncle. In the House of Lords he was a party whip, and for three years was Secretary to the Treasury.

Among other places of honor which he held were the chancellorship of the University of Leeds and the high stewardship of Cambridge University; Lord Lieutenant of Derbyshire, mayor of Eastbourne in 1909, and of Chesterfield in 1911, and high steward of Derby.

Large of frame, heavy upturned eyebrows, and a ducal mustache, keen, stolid, honest and resolute, with, in his later life, a complex against automobiles, the Duke of Devonshire, according to one who knew him well, was "constitutionally incapable of being other than a straightforward English gentleman, and the arts of some of the newcomers in social and political life merely left him staring with incomprehension."

Active in Freemasonry, he was for thirty years provincial grand master for Derbyshire.

A ROSE UPON THE ALTAR

A Masonic play in two acts and an interlude, by Carl H. Claudy, executive secretary of the Masonic Service Association, was given at Meridian Lodge No. 77, Masonic Temple, Meriden, Conn., on the evening of June 13, 1938, with the following cast of members of St. John's Lodge No. 2, Middletown, Conn.; W.M. Amos Andrews, N. B. Turner; Treas. P. M. Sneed, Wh. Wamester; Past Master Elliot, Jas. Wilson; Past Master Danby, Ed. Fosberg; Chaplain Dr. Blair, L. G. Sears; Visitor Bro. Morris, M. Kutner;

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The affair was well received by an appreciative audience. Wor. Bro. Claudy is to be congratulated on his ability as a dramatist.

MASONIC "MOUNTIES"

IN BOSTON

A group of 17 members of the Royal Canadian Mounted Police from staff headquarters in Ottawa were in Boston Monday, May 9, for a Masonic ritual the same night in Lowell, Mass. In charge of Col. G. L. Jennings and with Staff Sergeant J. D. Graham as team-master, the "Mounties" exemplified the Masonic third degree at William North Lodge, that evening.

Boston was denied a view of their traditional scarlet tunics, however, by an international agreement which forbids either American or Canadian armed forces wearing uniforms when visiting each other's countries without special permission from the Department of State.

Sergeant Graham is a senior non-commissioned officer in charge of finger prints

in the headquarters office. He has traveled extensively throughout the world in connection with his duties. His superior officer, Inspector W. W. Watson, was described by Dr. Charles F. Williams, a member of the party, as one of the greatest police finger print experts in the world.

The party also included Sergeant R. W. Hamilton, who occupies the northernmost police post of the force. He is located at Ellesmere Island, some 1,000 miles north of the Arctic Circle. Sergeant Hamilton leaves for his post on July 9, traveling part way by icebreaker. During the seven years he has presided over the district the administration of justice has been only one of his many duties.

JUNIUS BRUTUS BOOTH

Even before he turned to acting, Junius Brutus Booth played many parts. Born in London in 1796, he soon showed remarkable talents for painting, poetry, sculpture, and the conquest of feminine hearts. No doubt his parents hoped to turn his energy into more practical channels, for at various times young Junius was taught the art of printing, set to the study of law, and at last urged to become a midshipman as the first step in a naval career. But all in vain.

At the age of seventeen he took to the

stage where he achieved such popular success that within four years London's two leading theatres engaged in a bitter struggle for his services. After another four years of constant triumphs he landed in America, made it his permanent home and dominated our stage for a generation. New York, Philadelphia and Boston acclaimed his art; he travelled to the South and West, playing in New Orleans and San Francisco. Several times he assumed the management of theatres, but his irresponsible temperament was unsuited to business affairs. He was returning from a western trip in 1853, when he died on a Mississippi River steamboat.

Although Booth excelled in the great tragic characters of Shakespeare, he was almost as fond of low comedy parts, which he played with such skill that audiences howled for more. As a manager, it is to his credit that when visiting stars appeared at his theatre the great Booth was willing to assume a minor role in the supporting cast. His frequent outbursts of "temperament," intensified by drinking and sometimes verging on insanity, were forgiven by the public because of the man's undeniable ability which made him the foremost tragedian of his day.

As further claims to immortality, this one-time printer left three actor sons—two of whom staggered the world. The elder, Edwin Booth, won fame as America's greatest actor; the younger is even more widely known as John Wilkes Booth, the assassin of Abraham Lincoln.

ONCE IN 1,000 YEARS

Nothing like it has happened before in a thousand years. Representatives of the 350,000,000 Protestant Christians, embodied in more than a hundred denominations and coming from several scores of countries, met on Monday in Utrecht, Holland, to confer upon the establishment of a World Council of Churches which shall be authorized to speak in the name of united Protestantism. While actual unification will not be attempted, some form of federation will be, so that the Protestant Church, as such, shall be able to speak as one upon many of the vital issues, social and economic as well as moral and religious, that now tend to divide the churches within their

national boundaries and to sever the Christian forces of one country from those of other countries.

This meeting is the direct result of the Universal Christian Conference on Church, Community and State, at Oxford last July, and the conference which followed at Edinburgh for the specific purpose of preparing plans for Utrecht. Those conferences were regarded as among the most important in the modern history of the church. The fundamental idea was to promote the revival of the church as a supreme and vital power with such adaptations, without the sacrifice of essentials, as should recognize existing conditions. The Utrecht meeting has the official sanction of all the great Protestant communions. One heavy disappointment must be the absence of representatives of the German Evangelical Church. Just as the delegates were about to start for Oxford last year their passports were confiscated; none has been issued this time.

If the federation actually is accomplished, Protestantism will at last come before the world with an official body empowered to speak in its name. The era of the reformation is five hundred years in the past. Moreover, the division of Catholicism into the Roman and Greek churches took place nearly a thousand years ago, and the Old Catholic or Greek church is expected also to take part in this movement. The success of the venture must depend, naturally, on the subordination of divisive matters of doctrine to the supreme importance of unity for the advancement of Christian ideals in practice.—*Boston Herald.*

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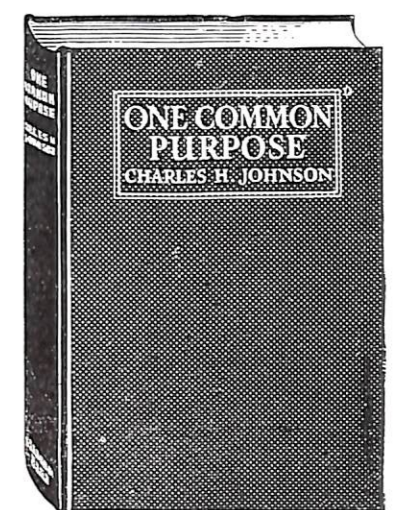
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BUSINESS—TAKING THE BLAME

Issues are the meat upon which candidates for public office feed. They can't get very far without them.

They must have something to fight—for or against—something to be made over, something to reform.

Few ever got a public job, or held one very long, by saying: "Let things alone." The sure-fire method is to enact laws, not to repeal them, and, if they don't work, to enact more laws.

There's nothing very spectacular in saying: "We got along pretty well the way we are going—better than anybody else. Why strike out on another course, when we don't know where it will take us? Why throw the compass overboard and take a blind chance on reaching the port we're heading for?"

THE CROAKER GETS THE JOB

The one who gets the job is the one who shouts: "You're on the wrong course. You're going on the rocks. Give me the wheel and I'll steer you where you want to go."

There isn't anything new about that. It's been done over and over—because it works. And it works because the public usually wants its servants to *do* something new, not to *undo* something wrong or to save what is right.

We don't get to the promised land, but promises are soon forgotten and, in the meantime, there's always somebody else to tell us of new dangers threatening us and to offer to steer us on a new course.

Then, too, if these volunteer pilots do run us on the rocks, there's always somebody else to blame. That somebody also has to be brought into line. That gives the spell-binder another chance. Give him authority to put the crew into irons and he'll start you off again.

There are plenty of real issues. Government has a lot of serious, unspectacular jobs to be done. But you don't hear much about them. Neither does the unpretentious, hardworking public servant hit the front page very often. That doesn't suit the spell-binder.

He must have a cause to champion. He must have something to save us from, and the more terrible the fate hanging over our heads, the more credit he gets for offering to come to our rescue.

For that role he usually selects *Business*. *Business* makes a good stooge when there is any pie-throwing to be done. It makes a good ghost in the graveyard.

It isn't the business you see around you,—the work you and your neighbors are doing. It's some far-off mysterious thing, a group of unnamed plutocrats who meet behind closed doors to plot your destruction, even if they have to blow themselves up to do it.

You are told in one breath that they are trying to ruin the country. In the next you are told that they own most of

it. That doesn't sound very logical, does it?

You are told that the men whose wealth is invested in industry are cannily trying to wreck it—cutting off their noses to spite their faces. That doesn't sound very canny.

You are told that *Business* is deliberately stifling buying power when it is spending hundreds of millions in advertising to stimulate buying. Something wrong there, too.

You are told that *Business* is stupidly wrecking itself, that it needs guidance, and, at the same time, that it is so clever that the public must be protected against it. That doesn't hitch, either.

If you are going to decide issues—which is the public's job—find out whether they are *real issues* or something hand made to suit somebody else's purposes. Look at the facts. Don't take anybody's word for it.

If *Business* is the devil in the haystack, find out just what business it is.—You might discover that it's your own.—See for yourself whether the horns and tail are really there.

If you are going to swap what you have for something else, don't do it "sight unseen." Before giving up what you have, make sure that you are getting something better—or just as good.

Before condemning *Business* as the source of your troubles, ask what *Business*, where and why? Before trading it for something else, ask yourself whether you're getting a good or a bad bargain.

And here are some things to remember,—facts to steer by:

The American system of free enterprise has produced more wealth and distributed it more widely than any other system yet devised.

The American system has established a standard of living higher than that of any other country in the world.

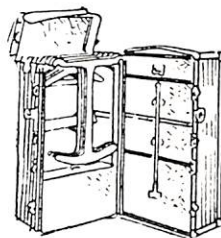
The American system has built up more new industries and opened more new fields of employment than any other system.

The American system is the most democratic. Most of its leaders have "risen from the ranks."

It's not perfect, of course. No system of human origin is. It can be improved,—but not by throwing it out of gear, by taking out the mainshpring or by pulling its wheels apart.

Until we get something better, let's keep what we have.—*Nation's Business*.

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Why should we now

prate about

the theories oft' expressed,

by those whose light

brought forth a glimmer,

from the spark;

awakening us to life?

It well may seem,

To those whose minds

enlightened by, . . .

these old philosophers

that those who lived

had wisdom bound,

and throttled.

ALAS! the corner-stone

was laid, . . . before our

twisted thought

became a labyrinth,

of mottled dreams

through which we've struggled,

to up-hold;

a strong foundation wisely built.

Better that we died

than pour into the cup

a deadening drug called

IGNORANCE, which puts to shame

INTELLIGENCE!

Is it not fit

knowing the temple

through which we gathered wisdom,

to meet the obstacles

along our devious paths

that we should add, . . .

ONE jewel to the realm

whose radiance will gleam,

guiding weary travellers

toward the Mystic height?

Wisdom's colossal arch

with compass leads

knowledge to the Shrine

where all alone, . . .

perfection waits to greet

the PILGRIM who can solve,

Life's mystery;

whose key-stone was inspired,

yet still moulders in the dust,

where all have feared to tread.

L. H. PARKER.

March 23rd, 1938.

ODE TO A WORM

De worm she is a funny thing;
He got no leg, no arm, no wing;
She got no leg, but he can walk;
He got a mout, but she can't talk;
She walk wit no leg on de groun';
Back and fort', and don't turn roun';
He built so close down to de dirt,
If she fall down, he don't get hurt;
An wen she uhoa an back he go,
Wher' is bees head, I lak to know?

MODERN FABLE

Once upon a time, there was a farmer who sold two chickens, and with the proceeds, bought two shirts.

So the farmer had two shirts and the city man had two chickens.

Then along came the New Deal and told the farmer he should get more money for his chickens by making them scarcer—he must not raise so many and then he would get more income. Then the New Deal also told the workingman in the city that he must work fewer hours and get more money. That, of course, caused manufactured products to cost more money.

Now the farmer brought one chicken to market. He got as much for it as he had previously gotten for two chickens. He felt fine.

He went to buy some shirts, but found that shirts had doubled in price. So he got one shirt.

Now the farmer has one shirt and the city man has one chicken, whereas, without the New Deal, the farmer could have had two shirts and the city man could have had two chickens.

This New Deal method is called "The More Abundant Life," or "The Scarcity of Plenty."

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All music must be special.
All men when they die must leave a host of friends.
All wives must be attractive.
All the public must be general.
All invitations must be cordial.
All parties must be enjoyed by one and all.

All welcomes must be warm.
All authors must be brilliant.

* * *
All movies must be colossal.
All stamps must be beauties.
All babies must be new.
All decorations must be lovely.
All brides must be blushing.
All parents must be proud.
All fathers must be young.
All hopes must be high.
All visitors must be prominent.
All currency must be crisp.
All collations must be delicious.

* * *
All speeches must be stirring.
All talks must be inspiring.
All remarks must be brief.
All comedies must be sparkling.
All heavy rains must be deluges.
All girls must be vivacious.
All performances must be brilliant.
All approvals by crowds must be roared.

All efforts must be painstaking.
All patients must be rushed to hospitals.
All teas must be delightful.

* * *
All large fish must be monsters of the deep.
All boxers must be battlers.
All times of peace must be piping.
All solos must be rendered.
All sopranos must be colorful.
All successes must be howling.
All baby boys must be bouncing.
All Boy Scouts must be alert.
All balls hurled by pitchers must be sizzling.
All wrestlers must be pachyderms.
All good cars must be rattling.
All hints must be helpful.
All socials must be get-togethers.
All kisses must be cloying.
All thuds must be dull and sickening.

FISH STORY

Shrimp: I octopus your face in!
Whiting: I'm sorry, I codn't get you.
I'm hard of herring.
Shrimp: Well, I guess I shadn't, any-way.

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